

It is my honest and candid conviction that God's people can and do even now worship God with and upon musical instruments. Not all the people however worship him thus who use instrumental music in the churches. No, neither do all those who use only vocal music. The father of musical instruments is said to be Jubal. Gen. 4:21. And because he was a descendant of Cain some think the thing is all wrong. From the same reasoning dwelling in tents and having cattle would be wrong. For Jubal, Jubal's brother "was father of such as dwell in tents and of such as have cattle." Gen. 4:20.

Did God condemn the rightful use of musical instruments in worshipping him? Let us examine the record carefully and without prejudice. When David brought the Ark of the Lord from the house of Obededom to the City of David he used the cornet, trumpets, cymbals, psalteries and harps, and so far as the narrative goes the Lord never expressed his disapprobation, but intimates his approval. "For God helped the Levites that bare the Ark." I Chron. 15:26. I call the reader's attention next to the time when Solomon dedicated the temple to God, and when God was so pleased that his glory filled the house. See II Chron. 7:1, 2. "And the priests waited on their offices: The Levites also with instruments of music of the Lord, which David the king had made to praise the Lord." II Chron. 7:6. Here it emphatically says "musical instruments of the Lord." God was so well pleased with this temple and the manner of its dedication that his glory filled the Lord's house. There can be no mistake about this.

Let us pass on to a scripture quoted by the author of the tract referred, namely II Chron. 29:25. "And he (the king Hezekiah) set the Levites in the house of the Lord with cymbals, with psalteries and with harps according to the commandment of David and of Gad the king's seer and Nathan the prophet: For so was the commandment of the Lord by his prophets." Here the author begins to quote from Dr. Clark who seems to be antagonistic to the use of instrumental music in worship. For myself I cannot see how any one can even attempt to construe so simple and plain language, taking into consideration the context. Not one solitary thing in the chapter can be found to show God's disapproval of the using of such instruments in the time of worship, but the text says "For so was the commandment of the Lord by the hand of his prophets." (Marg.) Not every one has a right to sing praises unto the Lord even with the voice. The Lord commanded sacrifices and burnt offerings. But to those who were full of sin and corruption he said away with them. I abhor them. There is blood upon your hands. When one

desires to worship God in song by voice or instrument he must be in a worshipful condition.

When the ten tribes had gone astray, became oppressive, filled with vanity and pride and drunkenness and sin, the prophet Amos wrote these words, "That chant to the sound of the viol and invent to themselves instruments of music like David." Amos 6:5. "Stretching themselves upon couches and eating lambs out of the flock, and calves out of the midst of the stall" is forbidden just as much and yet who would think it wrong to stretch himself upon a couch or eat veal or mutton. It was wrong to do so under the circumstances. Some of you are living in splendor, luxury, ease, hilarity and extravagance, while your neighbor is in the depths of poverty and near to starvation. You are having a gay time and "not grieved for the afflictions of Joseph." Amos 6:6. The scripture in the New Testament as quoted by the writer of the tract is Eph. 5:18-20. There is here no prohibition laid upon the using of musical instruments in worship. "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." This is right. This is no argument against praising God with the harp, etc. Now, if the Lord thro or by his prophets commanded the king "to set the Levites in the house of the Lord with cymbals and psalteries and harps," and the musical instruments were called by holy men of old "of the Lord," II Chron. 7:6; and if the 144000 who had the "Fathers name written upon their foreheads," "who were virgins," "who were redeemed from among men," "who are the first fruits unto God," if these were heard by John on the Isle of Patmos in heaven harping with their harps, if these worshiped the Father on the harp, why can we not do so in God's house here.

God's word gives us plainly to understand that there will be music in heaven both vocal and instrumental. Rev. 14:2; and Rev. 5:8. Not one word, not one hint do we find in the whole book causing any one to believe that there are any musical instruments or vocal music in hell. Music is very helpful in the Christian life. We do not yet understand it fully. We do not see its power for good. It may be used for evil, for shame and disgrace, for arousing passion, anger, lust and every evil desire. This must be avoided. It must be guarded just as sacredly as religion itself. Oh, how much depends upon what kind of music we sing and play and how we render it. In what spirit we sing or play. There is power in it to heal both soul and body. When Saul was possessed by an evil spirit and David took a harp and played with his hand, Saul was well, the evil spirit departed from him. See

I Sam. 16:23. Let us learn to praise God with song. In hymns, with the harp, etc. Let us sing with the Spirit and in truth. It is wrong to sing a lie. Yea, perhaps it is more hurtful to sing a lie than to speak it only. I speak for a true revival of song—the song that will awaken the finer and higher and nobler aspiration of the soul and make us better and holier children of God. This divine element in man needs care, culture and proper godly development. I believe music will sometime in the future be used for the cure of soul and body.

Home Circle

Tears

REV. WILLIAM H. BANCROFT

(Weeping may endure for a night but joy cometh in the morning.—Ps. xxx, 5)

The eyes that know of sorrow naught
Are not the truly blest,
For tears with joy are often fraught,
And furnish life with zest.

The tears that weep o'er sinful stains
Upon an erring heart,
Are like the gently showering rains
That make the flowers start.

The tears that fall beneath the rod
A heavenly Father wields,
Are like the dew upon the sod
Within the smiling fields.

The tears that flow around the bier
Of one whose breath is gone,
Like glasses fine, draw heaven near
Upon the sense to dawn.

The tears that drop in any night
Of trial or of woe,
If saintly ones, are fired with light,
And richest beauty show.

There may a season be of pain,
And counted not as blest;
But when the gloomy shadows wane,
The day doth bring a guest.

—The Presbyterian.

ONLY A COG IN THE WHEEL

Edgar L. Vincent, in Our Young People.

The machinery had come to a standstill throughout the mill. Instead of the steady whirl of wheels, the swiftly-moving shafts, and the click of belts, all was silent. Each workman raised from his bending posture, and wondered what was wrong. It was not dinner time; the hands of the clock showed that. Work was not lacking; many orders were on the files at the office. Machinists were not wanting; every one was at his post.

What then was the trouble? The foreman hastened down to the engine-room.

"What's wrong, Joe?"

"Only a broken cog, sir. I heard a strange sound all at once; then there was a hitch as the wheel went round, and I saw that we must stop. It will take an hour to repair the damage. A new wheel must be put on."

An hour, during which all in the shop must wait. An hour's delay in filling the important orders on hand. Some